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# TRANSLATION OF THE BOOKLET

Refutation of the Opponents Regarding the One Who Doubts or Withholds from Declaring the Mushrikīn as Disbelievers

# الرد على المخالفين

## فيمَن شك أو توقف عن تكفير المشركين

للشيخ :

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حفظه الله

**There has appeared among us one who says:**

***"Whoever does not declare the polytheists (mushrikin) to be disbelievers is himself a disbeliever, whether those being referred to are people who affiliate with Islam or others."***

**Then they differed regarding the basis (manat) upon which they attach disbelief, holding several views:**

1. **Whoever does not declare the polytheists disbelievers has not understood tawhid.**
2. **Whoever does not declare the polytheists disbelievers has not disbelieved in taghut.**
3. **Whoever does not declare the polytheists disbelievers has denied what is necessarily known of the religion.**

**These are the <u>three</u> greatest doubts used by those who declare disbelief upon the one who excuses the polytheists.**

**<u>al-Shubhah al-Ula (First Doubt):</u>**

1. ***"Whoever says about a mushrik that he is a muwahhid has not understood tawhid!!"***

**This principle necessitates that whoever says about a muwahhid that he is a mushrik is a kafir.**

**Otherwise, it would be mere tahakkum without evidence, and its proponent must repent.**

**It would also necessitate the takfir of 'Umar ibn al-Khattab, because he called Hatib, who was a muwahhid, a kafir.**

**So either one commits to the takfir of 'Umar (radiya Allahu 'anhu), or repents to Allah from a false principle for which Allah has sent down no authority.**

**Whoever performs takfir of a Muslim based on a plausible ta'wil is not declared a kafir due to that ta'wil. And whoever considers a kafir to be**

**Muslim based on a plausible ta'wil is not declared a kafir due to that ta'wil. Whoever differentiates between the two must bring proof (*daleel*).**

**From the signs of Ahl al-Bid'ah is differentiating between similar matters.**

**Whoever calls a mushrik a muwahhid does not do so because of his committing *shirk*. Rather, he calls him a muwahhid due to an asl, such as his utterance of the shahadatayn, or due to affiliation (*tab'iyyah*) to parents or land (*dar*), or due to performing outward Islamic rites (*sha'a'ir al-Islam al-zahirah*) specific to Muslims.**

**So, he judges him to be Muslim due to his affiliation with Islam based on the above, while disavowing his act of shirk. He does not label him a mushrik due to misunderstanding regarding the barriers to takfir (*mawani' al-takfir*).**

**And the mawani' al-takfir contain subtle and intricate details; a person is not declared a kafir for erring in them until clarification (*bayan*) is established.**

**So, is the one who holds that an intoxicated person (*al-sakran*) who commits shirk is a kafir: Does he make takfir of the one who does not declare him a kafir, because he believes intoxication is a barrier?**

**al-Shubhah al-Thaniyah (Second Doubt):**

2. ***"Whoever does not make takfir of the mushrikin has not disbelieved in the taghut."***

**Is the attribute of kufr bit-taghut at one single level, namely: believing in the falsehood of its worship (*i'tiqad butlan 'ibadatih*), abandoning it (*al-tark*), hating it (*al-bughd*), declaring its people disbelievers (*al-takfir*), and showing enmity (*al-mu'adah*)?**

**Whoever says "yes" is then required to declare takfir on anyone who does not show enmity to the mushrikin, even if he is oppressed or incapable! And this is something no one has said. And whoever says: "al-mu'adah (enmity) contains detail"**

**We say: Yes, and takfir also contains detail. There is a difference between one who rejects the clear texts of the Qur'an (*nasus al-Qur'an*), and one who becomes confused in understanding the finer details related to the barriers of takfir (*mawani 'al-takfir*) and has not been clarified to.**

**As Shaykh Sulayman ibn 'Abdullah said regarding the one who does not declare the mushrikin disbelievers:**

***"If he is doubtful about their disbelief or ignorant (jahil) of it, the evidences from the Book of Allah and the Sunnah of His Messenger (sallallāhu 'alayhi wa sallam) are clarified to him regarding their disbelief. If he then doubts or hesitates after that, then he is a kafir–by consensus (ijma') of the scholars–that whoever doubts the disbelief of a kafir is himself a kafir."***
**–end quote (from *Kitāb Awthaq 'Urā al-Īmān*).**

**There is no evidence for the one who declares him a kafir absolutely from the Qur'an or from any authentic Sunnah.**

**So how is it that you made tafsil (distinction) in mu'adah (enmity), but did not make tafsil in takfir?!**

**And from the signs of Ahl al-Bid'ah is differentiating between similar matters (*al-tafriq bayna al-mutamathilat*).**

**al-Shubhah al-Thalithah (Third Doubt):**

3. ***"That whoever does not declare the mushrikin disbelievers has denied what is necessarily known of the religion."***

**If the barriers of takfir were among matters known by necessity of religion, then there would not have occurred disagreement in understanding many of their details, such as intoxication (*al-sukr*), minority (*al-saba*), and ignorance (*al-jahl*).**

**Rather, mistakes in understanding them has occurred among many of those attributed to knowledge, such as hadith scholars, huffaz (memorizers), fuqaha' (jurists), usuliyyun (principle scholars), and others. What is "necessarily known" (*ma'lum bi'l-darurah*) is known by**

**both the knowledgeable and the general masses, whereas these mawani' are not known by many of the elite, let alone the general masses (laymen).**

**Thus, the barriers to takfir are divided into:**

1. **Those unanimously agreed upon as barriers, such as coercion (*ikrah*).**
2. **Those unanimously not considered barriers, such as ignorance in the foundation of religion (*al-jahl fi asl al-din*).**
3. **Those disputed as to whether they are barriers, such as minority and intoxication (*al-sukr*).**

**So how can disagreement regarding understanding some barriers to takfir be turned into something clear and self-evident, indeed among the most obvious of matters?!**

**Shaykh al-Islam Ibn Taymiyyah said:**

***"Takfir is from the rulings of warning (al-wa'id). Even if a statement is a denial of what the Messenger (sallallahu 'alayhi wa sallam) said, a person may be newly converted to Islam or raised in a remote desert, and such a person is not declared a disbeliever until the proof is established against him (qiyam al-hujjah). A person may not have heard those texts, or may have heard them but they were not established in his view, or he may have encountered opposing interpretations requiring reinterpretation (ta'wil), and even if he is mistaken."***
**–end quote.**

**The barriers to takfir contain many subtle and intricate details (*khafiyyah*).**

**Ibn Taymiyyah said, during his discussion condemning the people of kalam, in *Majmu' al-Fatawa* [4/54]:**

***"And this–if it occurs in matters of obscure statements (al-maqalat al-khafiyyah)–it may be said regarding them that the person is mistaken and misguided, but the proof (hujjah) has not been***

***established against him in a manner that would necessitate takfir. However, this occurs among some groups in matters that are clear and evident (al-umur al-zahirah) which both the general and the elite among the Muslims know to be part of the religion of Islam. Rather, even the Jews and Christians know that Muhammad (sallallahu 'alayhi wa sallam) was sent with them, and that whoever opposes them is declared a disbeliever."***

**-End quote.**

**Therefore, one should fear Allah in the issue of takfir, and not declare takfir except upon one who falls into a nullifier (*naqid*) for which there is clear proof from Allah.**

**And one should not allow his actions to become a reaction against the negligence of the Murji'ah in the matter of takfir, thereby being driven into excess (*ifrat*). And Allah is the One whose help is sought.**

**Written by: Abu 'Abd al-Rahman 'Ubaidah al-Athbaji. (May Allah accept him)**